

BANNER OF PROGRESS.

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LITERARY.

For the Banner of Progress.

At the Gate.

I'm kneeling at the threshold, weary, faint, and sore,
Waiting for the dawning, the opening of the door;
Waiting till my Father shall bid me rise and come
To the glory of His presence, the gladness of his home.

A weary path I've traveled, 'mid darkness, storm and strife,
Bearing many a burden, struggling for my life;
But now the moon is breaking, my toil will soon be o'er;
I'm kneeling at the threshold, my hand is on the door.

Metaphors I hear the voices of the saints, as they stand
Singing in the sunshine of the sinless land;
O, would that I were with them, amid their shining throng,
Mingling in their worship, joining in their song!

The friends that started with me have entered long ago;
One by one they left me, struggling with the foe;
Their pilgrimage was shorter, their triumph sooner won;
O, how lovingly they'll hail me when my earthly toil is done!

With them, the blessed angels, that know no grief nor sin!
I see them by the portals, prepared to let me in!
O, Lord, I wait Thy pleasure, Thy time and way is best!
But I'm wasted, worn, and weary—O Father, bid me rest!

MRS. A. J. G. NEWTON, (aged 85 years).
East Boston, Mass., Sept. 26th, 1866.

At Eighty-Six.

One sweet, one solemn thought,
Comes to me o'er and o'er:
I'm nearer to my home to-day
Than I ever was before.

Nearer to my Father's house,
Where the many mansions be;
Nearer to the great white throne,
Nearer the jasper sea;
Nearer the bound of life,
Where we lay our burdens down;
Nearer leaving fore'er my cross,
And waving fore'er my crown.

O, Father! let mine hours be Thine,
While I enjoy the light;
So shall my sun in smiles decline,
And bring a peaceful night.

A. J. G. N. (86 years).
April 26th, 1867.

COMMUNICATIONS.

RATIONAL ASPECT OF SPIRITUALISM, ANCIENT AND MODERN.

NUMBER SEVEN.

Go back in the annals of history to the furthermost point of human record, then trace still further back through the lengthened periods of picture and hieroglyphical writing and symbolism, and from that stand-point proceed yet backward in the stream of time, until as many years can be numbered as from the remotest period of picture writing to the present moment, and there, at the beginning of the thousands of thousands of years, was not only existing upon the earth man, but also much, if not all the phenomena connected with him, so familiar to the inhabitants of the world to-day. How do we reach such a conclusion? By what we have already gathered of a knowledge of the race of man, and the unfailing analogies of correct time-keeping Nature; in which we rest, and bow with reverence in unbounded faith. You have the utmost faith in Nature, but little if any in God, the Creator of Nature, says the hypercritical theologian. We shall see anon, how much faith any rational being can put in the Christian's God, as that personified or idealistic conglomerate stands revealed, not by and through the formula of language, or yet by spiritual presence; but by the methods of men, through their multiform and fantastic notions of somebody or something higher and superior to themselves.

"Starting from Trebizond, on the Black Sea, and going south-easterly in the direction of Nineveh and the Tigris, the traveler enters a country made up of mountains, soon after leaving the coast. Armenia, where the passes are closed during long periods of the year, must be crossed in its whole extent. This barrier extends along the north, from Lake Van, and stretches away in the direction of the Caucasus and the Caspian Sea. Here the Kasbek, Alborus, and Ararat rear their stupendous summits. Hemmed in by a frightful country on the north, by the sea and the Arabian Desert on the south, lies Mesopotamia, across which the merchants of the East and West were in a measure compelled to pass, where the votaries of Mithra and Assar, of Varuna and Osiris, of Adan, Adoni or Adonis, of Nebo, Achad, and Ahuramazda, mingled in pursuit of pleasure or philosophy, or in the strife of armed hosts to extend the sway of Assyrian, Persian, Greek, or Roman, over the center of the ancient world."

"Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunk her wine." (Jeremiah, li. 51.)

"Sun-worship was the basis, the first principle, of the ancient philosophy. Reared in a profound faith in Abal, or Bel, no doctrine of the creation of the world could satisfy a Chaldean's mind, that did not found itself in the Sun's influence upon universal nature. Above his head the angels hung their lamps in the dark vaults of the firmament, that contained within it the unseen beatific world, the Sun's kingdom and the entire light. In his castle of flame Bel-Saturn sat, the inactive Supreme Light, forever un-revealed to mortals. His minister, the Creative Light, the Demiurgus, the Idea and celestial image of the glorious orb of the sun, is the moving Power of the world, the sun-god, that has created life for untold ages in the plains of the habitable earth. The great Planets move from orb to orb among the glittering hosts, the interpreters of His will to the angels and herds of the resurrection." "While the Babylonians offered sacrifices to the spirits of the

dead, and the twelve great gods presided over the months, and the thirty-six gods over the decans of the calendar; while Kedeshim ministered to Bel, and strophe and anti-strophe poured forth praise to this great King of the gods, the author of rain, the giver of corn, and wine, and fruits, and flax, and oil, of every perfect gift; all-seeing, all-knowing, the only Creator, their Jupiter, their Saturn, the Great Spirit, whose voice is heard in the thunder, whose form is the burning flame, whose symbols are the ram, the bull, the lion, the eagle, and the serpent—the God of the spirits of all flesh, from whose bundle issues the life and soul of every being; whose Breath is the Light, the Breath of Life to mortals—the eternity of whose existence was betokened by the ring of the Magi, that hath neither beginning nor end: who was worshiped as Baalan, (Apellon) Elion, El, Hercules, Oannes, and Moloch—Ariel; while gods, innumerable portents, prophets, soothsayers, and astrologers perplexed the people; the Chaldeans philosophized in their schools on the cause of things, and the *modus operandi* of Nature and Creation.

As they held with the Peruvians, and other American nations, that the Sun was the Creator, and at the same time professed the doctrine of the marriage of Heaven and Earth (Ouranos and Ge), it only remained for them to proclaim the principle of the Assyrian and Babylonian priests, that Bel was both Saturn and Sol. Kronos (Saturn) they call Sun." "For Zeus and the Sun were worth with him, for his companions slew the oxen of the Sun." (Odyssey, xiv. 275-276.)

"O Father Zeus! ruling from Ida, most glorious, most mighty—and thou, O Sun! who beholdest all things—and ye Rivers, and thou Earth, and ye below who punish men deceased!" (Hilad, iii.)

"Xerxes carries the chariot of Zeus in procession, but, at the same time, makes his libation to the Sun."

"Julian calls the Sun God, and the throne of God." When Moses speaks of the Sun, he means the Divine Logos, the Model of that sun which moves about through the heaven, and with respect to which it is said: "The Sun went forth upon the earth, and Lot entered into Segor, and the Lord rained upon Sodom and Gomorrah brimstone and fire."

"Moreover, it appears that Moses has also, in other passages, taken the Sun as a symbol of the Great Cause." (Philo on Dreams.)

"Thus speaks the Lord of the world, the Sun, the Great God, the Lord of heaven, to Rhameses Osmendias."

"When we compare with these the Egyptian idea that Osiris (the Most High God) is concealed in the arms of the Sun, and the fact that Osiris was the sun-god, we perceive clearly the ancient idea, that the Creator took up his abode in the sun, and thence governed the world. As Sol, Bel was Creator (Demiurgus), sun-god, and Logos; as Saturn, he was the God of Heaven, the Father of the gods, the Life-god Iah, philosophized into the First Cause of all things, the unknown God, the old Bel of antiquity, who had existed since the memory of man ran not to the contrary, the God especially of the circling years and divisions of time (Aion), Chronos, Time himself, the Eternal God who is and will be."

"See now that I, even I am he, and there is no god with me: I kill, and I make alive; I wound and I heal; neither is there any who can deliver out of my hand. For I lift up my hand to heaven, and say, I live forever." (Deuteronomy, xxxii. 39, 40.)

"As sun-god and God of Heaven, His partner was the Earth-goddess, earlier the Moon—Elioun, God of Heaven (Berith), and his goddess Berouth (Isis)—but in the higher conceptions of Him as Lord of all life, and sole Cause of all things, He was in Himself both male and female. In this view, His goddess partially sinks out of sight. In the next step of philosophy she is lost entirely; for the Hermaphrodite separates into Heaven and Earth, euhemerized into Adam (Aho), and Eve (Hoh). Thus the stages to the One Great King above all Gods are passed through, and no goddess remains to impair the aspect of modern Mosaic monotheism." The God of Abraham, Isaac, and Jacob shines to-day with the same power, and brilliancy, and fruitfulness, as when these worthless cooked sacrifices to Him.

J. D. PIERSON.

THE GOSPEL AND "TEMPERANCE."

That from drunkenness proceeds the greater proportion of evils which afflict society, will admit of but little controversy. Without considering the waste of capital and labor involved in the manufacture, sale, and use of alcoholic drinks, we see in its effects—desolate firesides, squalid poverty, the ruined constitutions and hopes of the victims, and the inevitable immorality which follows in the wake of the drunkard—enough to warrant the assertion. We are accustomed to pity the superstitious and cruel practices of barbarous nations—their human sacrifices, and disgusting religious worship. We have been profuse in sending men, money, and moral teaching to them; and have endeavored to focalize their human sacrificial ideas, by concentrating them in the one idea of the human sacrifice of Jesus, as absorbing all other required sacrifices. But all heathendom combined does not annually sacrifice so much human life as our social drinking customs; nor does idolatry, in its worst phases, cause half the moral degradation and social misery that the curse of drunkenness entails upon us. There is work for charity at home; evils to be ameliorated, and customs to be removed, as pernicious and degrading as any found in foreign climes.

The putting in operation of the best means for the prevention of drunkenness has occupied the attention of philanthropists during the past fifty years. The various total-abstinence societies have been

the most persistent and consistent in their endeavors to eradicate the evil; and, certainly total abstinence is a radical cure wherever it can be applied.

At first sight, one might imagine that a radical cure for the evil would receive the approbation and encouragement of all well-meaning men and women; and especially from that professed paragon of excellence, the Church. But it has not been so. While drunkenness ravaged the land, the Church complacently folded her arms, and smiled benignantly, in the plenitude of spiritual pride, and rejoiced in her own strength to resist temptation, and to drink *moderately* with impunity. Thus she encouraged the evils she deprecated, and the drunkard she condemned and expelled, when he was vulgar enough to expose his drunkenness on the street; and proclaimed the justice of heaven, while declaring that no drunkard can inherit the kingdom of God.

The Church looked upon the rise of Temperance Societies with a jealous eye. They were a continual reproach, reproving her lack of ability or inclination to save the drunkard, or, at least, her negligence of her duty. Hence, the Temperance reformer generally found the minister of the gospel his greatest stumbling-block. Like Bunyan's Apollyon in the Valley of Humiliation, the clergyman stood in the reformer's path, the Bible—the "sword of the Spirit"—in hand, obstructing his way by showing that Noah became drunken; that Solomon approved of his occasional use; and that Paul recommended it as a medicine. While better work might have been done, the time of the reformer was spent in the silly occupation of making total-abstinence ideas square with the teachings of the "holy book." To the Infidel, it was of little consequence what the book taught. He stood on independent ground; was sure that he was right, and went ahead; looking true principles square in the face, he felt armed with truth, and battled whatever opposed his progress, even the Church and her Bible.

I have been led to the consideration of this subject by a lecture, delivered lately by the Rev. Mr. Stebbins, on Temperance, at the Metropolitan Theater. He portrayed very truthfully the evil consequences of drunkenness, and made some excellent suggestions as to the best means of preventing it. One idea in particular should receive the special attention of Temperance reformers: that a desire for intoxicating drinks is produced by the unsatisfied wants of our being; that Nature abhors a vacuum in metaphysics as well as in physics. The restless progressive character of our mental constitution demands recreation; and if it cannot be satisfied normally through the exercise of internal resources, the vacuum will be supplied from the external, by stimulants. Hence the necessity of mental culture, of a sound moral and philosophical education, as a means for preventing drunkenness and kindred vices. This was speaking to the point; and, if he had stopped there, he would have left a better impression upon many of his audience. But he had a Bible before him, within which his thoughts are fenced, Unitarian though he be. In this book, wine is classed with corn and oil, as one of the choice blessings of God; and if the Bible had been written in China, opium, no doubt, would have been added; therefore it is right to drink wine! The example of Jesus had taught the speaker to drink wine. Jesus was called a wine-bibber, which he would not have been, had he not *indulged* occasionally. Which is very true; but I, for one, do not care to accept Jesus as an example in everything. It is said that he walked on the water; which act, if I were to attempt in like circumstances, would be my death, sure. If Jesus fooled away his time with the "pretty water-girls" of Jerusalem, it is no reason I should do so in San Francisco. The character of Jesus assumes strange shapes, as it is viewed from different stand-points. I can as easily imagine the Jesus of theology singing "Coal Oil Tommy" on the same boards where Mr. Stebbins delivered his lecture, as to imagine him furnishing wine, by the power of his Godhead, to a set of drunken Bacchanals, making merry over a wedding; or, by the trickery of a shrewd psychologist, giving them water for wine, when they were so "well drunken" as not to be able to perceive the difference.

I am free to admit that the Bible does encourage the drinking customs of our country; what can be more emphatic than—"Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. Let him drink and forget his poverty, and remember his misery no more." (Prov. xxxi. 6, 7.) That is filling the vacuum, which ought to be occupied by good sense, with intoxicating drinks, with a vengeance! If I should keep a grocery, I would have the above quoted passage over my door, in golden letters. The sacramental wine of Corinth made the communicants drunken. (1 Cor. xii. 20-22.) Neither the Bible nor any other God-book can make a wrong right, or a right wrong. We can better stand upon the dignity of our internal perceptions, placing books and priests in subjection to them.

Mr. S. stated that, if the bony covering of the brain were removed from a drunkard, and a match were applied, a blue flame would spread over the surface. This, to me, is an argument from an authority superior to any book, that total abstinence from alcoholic drinks is an imperative duty. Alcohol will not assimilate with the human system; and that which Nature cannot throw off as effete matter must remain in the blood or the brain as a foreign substance, an ever-present irritant, creating a morbid appetite for unnatural drinks. A person of healthy constitution originally dislikes these drinks; it is only as they are forced on our system, that, by the universal law of absorption, Nature secretes them as best she may, and elects the strange corners to a place in her physical economy. So the demand increases with the practice, till the strength of the human system is exhausted, and the victim is condemned to a realization of hell upon earth. So also is it with opium, tobacco, arsenic, etc. There is no cure for the drunkard but total abstinence; by this means, the enemy which has entered his brain may remain inactive; but a little sip, even of sacramental wine, may rouse the sleeping Demon with all his furies, and lash the victim into the horrors of delirium.

If Scripture writers, instead of burning brimstone, had substituted burning whiskey, as allegorically descriptive of hell's torments, it would have been more to the point. The Bible, with its usual consistency, however, denounces, in many places, the use of strong drink, in very emphatic language, which contrasts strangely with the already quoted passages. The consistent total-abstinence must in part give up his Bible, unless he possesses the happy faculty of making the book mean just what he pleases, or is so fortunate as to be an Infidel. Biblical ideas are Protean in their character, assuming their shape according to the whims of "private interpretation."

"The path of duty is the path of safety"; therefore, the path of safety is the path of duty. In total abstinence there is safety. But Mr. S. thinks total abstinence very good for those under forty years of age; so that, in declining years, intoxicating drinks may the better stimulate their flagging energies. Query—Is he over or under forty? I believe that Mr. Stebbins indirectly made more drunkards, through his scriptural logic that night, than all the Temperance Societies of this city can redeem for years to come.

I know the BANNER is not a temperance organ, and this article may seem out of place in it. But I could not send it to a Temperance paper, without being first put in a scriptural strait-jacket—a garment I mean never to wear. I would also like to direct the attention of Temperance people to the republication, by J. P. Mendum, Boston, of the first printed matter on total abstinence issued from the press in America. It was written by Judge Hertell, of South Carolina. Perhaps it will not detract from its merits to add, that he lived to a good old age, and died, a consistent total-abstinence and Infidel.

ASOR, JR.

WOMANHOOD SUFFRAGE.

It is just, therefore right; for the God of Nature created all human intelligences equal and free, granting unto each, male and female, the power of thinking, reasoning, and acting for themselves. If humanity, by the law of association, grants unto man the right to the ballot in the selection of rulers and law makers, and compels woman to be governed by the laws thus made, while it denies her the right to the ballot, the great law of harmony, justice, and equality, as revealed through the open pages of the great book of Nature—revealed there so plainly that all mankind are crying out for harmony, equality, justice, and compensation—is thereby violated. Throughout all the ramifications of Nature, except so far as man, in his bigoted wisdom, has sought to create inharmonious among the different circles of human intelligence, this law is plainly discernible.

If woman's existence be necessary to man's existence, (which no one will deny,) then it is plainly man's duty to assist woman to attain to a position as elevated as that which man himself occupies, that she may be man's equal companion in all intellectual attainments. This must be apparent to every thinking mind, that realizes fully that knowledge is power, and that woman, by Nature, is best fitted to impress upon young and plastic minds the germ of true greatness. Is it not a logical deduction, then, that women should be well educated in national and governmental affairs? The answer must be, yes. So long as man, by his arbitrary and despotic power, denies to woman the ballot, he deprives her of all stimulus to action in procuring governmental knowledge; it cannot be expected, therefore, that woman will be competent to educate and train the young mind in that direction best calculated to produce good sound statesmen, to legislate for the government of humanity. But give to woman the ballot, and you place in her hands a powerful incentive to acquire that kind of knowledge which is indispensable in directing the great ship of State. The consequences are twofold: first, the discreet training and molding of the youth in the things pertaining to governmental, social, and moral affairs, and the general welfare of our nation; secondly, an immediate reduction in the demand for yellow-covered literature, and ten-cent, trashy sentimentality, thereby compelling intellect used in writing

such trashy stuff to turn itself into some more useful channel. Thus the nation or people, who place the ballot in woman's hands, where it by right belongs, is benefited in more than one direction. Our mothers will have an incentive, urging them to procure useful knowledge for their sons and daughters, while seated around the cheerful fireside, where all our best and most revered statesmen learned the elements of true greatness and success.

That woman is entitled to the ballot is apparent, from the fact that she is more directly affected by bad legislation than the opposite sex. This is particularly discernible in the effects of alcoholic drinks upon humanity; for, while woman does not to any great extent partake of the poisonous liquid, she nevertheless, to a very great extent, feels keenly its effects upon her fatherless son, or her poor companion, who are caused by its use to neglect and abuse wife or mother. Woman is deserted and neglected by those who should support and protect her, by reason of the licensed sale of alcoholic drinks, the use of which she avoids as she would the poisonous sting of a serpent. Good men have tried, by every means their ingenuity could invent, to eradicate this growing evil, but they have signally failed; and now the only way to sink into oblivion this soul-sickening curse upon humanity, is to give to woman the ballot. She will then come nobly up to the assistance of good, honorable, high-minded men in electing as law-makers such persons only as will put forth their energies, in our Congress and legislative halls, to stifle, suffocate, and bury this unholy, unjust, and damnable traffic. Give to woman, then, the ballot, and allow her to lend a helping hand in ameliorating the condition of the starving millions, that are reaching out to her for pity and for help. That woman is not only entitled to the ballot, but that man's necessity demands of her that she use it, is apparent from the fact that they are more negative than man, and therefore more religiously or spiritually inclined, and more humane and sympathetic. They are also more intuitive, and peer further into the future; they intuitively discern the effects of various causes, and are therefore better qualified to make laws by which mankind shall be governed, for legislation must inevitably follow the franchise. And, as man has legislated in the United States for nearly a century, and has utterly failed to bring about a good, sound, healthy state of governmental affairs—having managed so badly, indeed, as to entrap himself in the meshes of his own legislation, so that it seems impossible to extricate him without the existence of some higher intellect, of superior sagacity—and as Nature has furnished, in woman's intellectual organization, the attribute necessary to deliver us from this great national dilemma, a higher degree of spirituality and refinement, we must give her the ballot, and desire her to so use it that she may assist in legislating American politics out of the many difficulties into which man has plunged society by his own positive willfulness.

We are told, by those who oppose womanhood suffrage, that it will degrade woman to exercise the franchise, and go down into the cesspool of politics; for, they say, woman will be contaminated by the corruption thereof. Now, this state of things in politics is the strongest evidence in favor of womanhood suffrage; for, all well know, that whatever pure, noble Woman is concerned with, is improved, elevated, and made better. If political affairs have become so polluted, so corrupt, and so disgusting, as is represented by opponents of Woman's right to the ballot, then, we say, she will come nobly up to the assistance of good men, in cleansing our political sinks of their iniquity, and dishonest, scheming politicians will soon learn that the American people no longer have use for them in our legislative halls.

Politics, throughout the United States, at this time, may justly be compared to life in California during the first years of the gold fever. Man became debased, sinking lower and lower in the scale of humanity, until Woman's advent into the country; and so it has been, and will continue to be, with politics and elections, unless we permit women to counsel with us.

We are well aware that there are those who declare that women will compromise their nobility of character by appearing at our election polls, and quietly depositing their ballots with the vulgar throng. We think otherwise; for we can see no reason why women should be more likely to be contaminated by meeting voters at the elections than in meeting the same class at theatrical entertainments, at churches and ball-rooms, or even in the streets of our crowded cities. It is only the presence of Woman that makes these places endurable. And so it will be with our election polls and political meetings, if Woman's purity and nobility are allowed to come with us there, and if she shall participate in our deliberations. Fashion and old-fogysm loudly prate about "Woman's sphere"; the demon of fashion has made Woman's sphere, in the past, one of slavery to her lordly master's wishes; but the proclamation which is to unriver her chains is now being written in the hearts of the American people by the pen of Justice and Truth, and Woman's sphere in the future is to be as Man's coequal companion in all things per-

taining to the welfare of both. She is to be Man's superior in point of intellect, and a bright and radiant being, seeking, by every means within her reach, to raise her companion to that position of goodness, and justice, and mercy, that the Divine Power designed him to occupy. This is to be Woman's sphere and Woman's mission; therefore we ask good men and good women, in all parts of our land, to join us in placing the ballot in Woman's hands. Pure-minded, noble women may descend into the lowest sinks and dens of infamy, and come out as unpolluted and unscathed from contamination thereby, as did the three children from the fiery furnace, "heated seven times hotter than it was wont to be." We know there are thousands, millions of such women in the United States—women who project such a power for good, that vice, immorality, and crime will flee from them and skulk behind their own deformity. We do not seek the assistance of the canting worshippers at the shrine of fashion; we will leave such to enjoy their ease, in adorning our fashionable parlors, and drinking in all the benefits to be derived by a constant perusal of low literature; but of those whose noble efforts in behalf of humanity shall weave into their crown of immortality sparkling gems, the brilliancy of which shall eclipse that of the most costly diamonds.

J. R. FORD.

Mr. Todd's Lectures in Grass Valley.

EDITORS BANNER:—The people of Grass Valley have been entertained, for the last three Sunday evenings, with lectures on the Bible. And although for two weeks it has rained incessantly, Hamilton Hall has usually been filled to its utmost capacity; and, on last Sunday, not less than six hundred persons were present, while the people in all the places of worship in town might have numbered one hundred. Truly this is a perverse people, running after strange gods! But they have been fed too long on the dry husks of old theology; and, on these occasions, they get something to digest that they will not soon forget. I am compelled to say that the speaker handled that venerable and venerated book without gloves. I am sure that some of the lights of this little burg might have spent an hour profitably, and made large acquisitions to their biblical stock. After gaining a brief historical account of how, and where, and when we got the Bible of Constantine, the Pagan murderer and father of the Bible, whose hands were red with the blood of seven victims, and all of his own kindred—and of that delectable convocation of Bishops, whose only virtue appeared to consist in trying how many pious lies they could tell in furtherance of the cause of truth, the glory of God, and the spread of those books, made canonical by their wicked votes and pious frauds—he came next to notice some of the miracles of the book, and, as a natural consequence, met with a posor to begin with; namely, God making a world out of nothing. Of course he could not tell how this was done, but if he had consulted a certain pious poet, he could have been told by him; for he said

"'Twas great to make a world from naught,
But greater to redeem."

Of course he must have known how great it was "to make a world from naught," or he could not have said "'twas greater to redeem." When you come to look at it through the speaker's spectacles, it does look hard even for a God to make a world from nothing. But I suppose he has got used to it by this time.

The characters of Moses, Lot, and Noah, next met a liberal sifting, and the speaker asked, if Lot's wife and two daughters were samples of such eminent piety that God sent an angel expressly to save them, what must have been the morality of the common people? Could anything have been more disgusting than Lot's conduct with his daughters, just after God had done so much for him? But I suppose he wanted to be revenged on God for the death of his wife. I cannot account for it on any other grounds.

In a notice of this kind, we can merely glance at some of the most prominent features of the lecture. One, however, we cannot omit. It was the ludicrous manner in which the story of Mary was made to appear, in reference to the father of the child Jesus. It was quite evident that the audience fully appreciated poor Mary's position, when the speaker asked what we thought of children that came into the world without fathers now. Truly, this corner-stone of the great Christian superstructure rests on a sandy foundation, and can only stand so long as it is supported by the ignorance, superstition, and blind reverence which is paid to the dusty, antiquated notions of the past. Under the light of the nineteenth century, the magic charms that shrouded the early Christian fathers fade away, and they in all their dumb hypocrisy appear.

In the last lecture, the speaker seemed to cut loose the last and only hope of a large number of the Christian world. For he showed that Jesus Christ, on whom they depended entirely for salvation beyond this life, is a mere myth, borrowed from and belonging entirely to the heathen mythology. It is known that every nation on the face of the earth, since man became an intelligent being, possessing any ideas of religion, have had a similar tradition. Now, instead of depending on the virtues of any one, who might or might not have lived two thousand years ago, let us do justice and love mercy, that we may be happy. For all the creeds in Christendom could not make one Christian, and we should be much better without them. The speaker advised us to study the laws of our being, and live up to the highest intuitions of our nature—read God in the unwritten revelations of Nature, that have never been interpolated and used for priestly purposes—see Him in the snow-drop as in the flying comet—live Him in our lives, and then we shall have no fear of losing Jesus Christ; for, as sure as cause and effect go together, duty and happiness are inseparable. Vice and misery go together, and the only way to be happy is to be good.

Yours, in the cause of humanity,
FAIR PLAY.

Spiritualism vs. The Secular Press.

EDITORS BANNER:—It is curious, the ingenuity displayed by the secular press in order to stab Spiritualism. Take the following from the *Daily Times* of this city, in its issue of 15th instant, as an illustration:

COMMITTED TO THE INSANE ASYLUM.—Alexander T. Langton, the well known expressman, was examined by the Commissioners of Lunacy, and committed to the Stockton Asylum as insane, for the fourth time. Mr. Langton is a native of the District of Columbia, and came to this State in 1852. He was first attacked by the disease at the age of eighteen years, and now has a permanent hallucination on Spiritualism.

Now, according to the plain meaning of the item as given, the difficulty which consigns Mr. Langton to the Insane Asylum is one that manifested itself many years since, long anterior to the advent of modern Spiritualism; hence, that peculiar form of religious belief could not be

legitimately charged with having produced this case. But, nevertheless, they are not to be cheated out of the opportunity to make one of their favorite thrusts at Spiritualism at the behests of the popular Church, and of our "best society," under the leadership of Mrs. Grundy; so they ring in the last line of the paragraph, hoping that it may thereby be *inferred*, by the careless reader, that Spiritualism was the cause and not simply an effect of the hallucination of the poor victim. I have known Mr. Langton ever since he came to the State, and I know that, so far from his being a believer in spirit manifestation, he was a bitter opponent. That he may talk on the subject in his insane moments is no greater wonder than that all in that sad condition of mentality should have a crotchet upon which the mind may dwell, or that such crotchet should, as a rule, be of a kind farthest from them in their lucid periods. To my mind, it shows weakness in the cause of the religion of the Scribes and Pharisees of the nineteenth century, that such indirect and unfair means are resorted to to injure others, who, they fancy, stand in the way of their success. As a Spiritualist, I regard such impotent thrusts, which the press is too ready to employ, less than the idle wind, and only mention it as a fact, and so let it pass. If Spiritualism cannot stand all that its enemies can put upon it, let it go under.

L. W. R.

FISHER AMES said, according to the *California Christian Advocate*, "I will hazard the assertion that no man ever did or ever will become truly eloquent, without being a constant reader of the Bible, and an admirer of the purity and sublimity of its language."

If the man is to be a speaker in a House of Free License, I fully concur with Fisher Ames, but under no other circumstances.

The Banner of Progress.

SATURDAY, FEBRUARY 22, 1866.

OFFICE, 523 CLAY STREET, UP STAIRS.

BENJAMIN TODD & CO., PUBLISHERS AND PROPRIETORS.

BENJAMIN TODD, W. H. MANNING, EDITORS.

TO CORRESPONDENTS.

All communications designed for publication in this paper should be addressed "EDITORS OF THE BANNER OF PROGRESS." All letters in regard to the business of the paper should be addressed to "BENJAMIN TODD & CO."

Report of the Resident Physician of the State Lunatic Asylum.

Among the public documents which are printed at the State's expense is the one named above. If it were not also at the expense of truth, we should have no occasion for writing this article. We have had cause at a former time to complain of the one-sidedness and misrepresentation—not to call it by a harsher term—of the Resident Physician, in his statements of the origin of the insanity of his patients. This present Report contains a recapitulation of the statistics of the Asylum for a number of years, during which period the causes of insanity are summed up for the purpose of comparison. The number of cases attributable to religious excitement during that time are set down at ONE HUNDRED AND FIFTY-SIX. We feel quite sure that the real number is much larger. But, in the same time, with all the evident desire of the compiler to make Spiritualism as much responsible for insanity as possible, the total number of cases said to be attributable to this cause is put down at only *fifty-seven*. We know positively, however, from reliable information in our possession, that no such number of cases, in the remotest degree attributable to Spiritualism, ever were found within the walls of the Asylum. The largest number of persons confined there, at any one time, who were even *supposed* to be insane upon that subject, was *three*. And the whole number, during the aforesaid term of years, could not possibly exceed a baker's dozen. We have the facts in regard to many of these, and know positively that their lunacy had other causes than the one assigned.

There must be some reason not generally understood, for the peculiar readiness of Dr. Shurtleff to become a "swift witness" against Spiritualism in the matter of insanity. At least two of the Matrons of the Stockton Asylum have been Spiritualists; and they would be as likely to know of the origin of the disease in its inmates as the Resident Physician. These ladies flatly contradict the statements made by him in this regard; and, moreover, they accuse him and his predecessor of misdemeanors, and even crimes, in their management of the Asylum and treatment of the patients. Even the daily press have published rumors of beatings and cowardly treatment of the insane, and committees of the Legislature have been appointed to investigate the matter. But this is not all. The present Resident Physician is accused of allowing a perfectly sane woman to be imprisoned in the Asylum, for months after he had himself become satisfied she was not a lunatic, simply because her husband, whom she had detected in a scandalous intrigue, wished it to be so—even going so far as to pursue and rearrest her on one occasion, when she had escaped and reached home to have an interview with her children. These facts are rather damaging to his reliability, either as a physician to the insane, or as a statistician of the causes of their malady. It is about time that so important a matter as the promotion of the recovery of insane patients should be placed in the hands of those who have at least some of the good qualities of humanity, and that these poor, suffering fellow-beings should no longer be tortured by those whose tender mercies are cruel. If there must be sinecures for political favorites, let them be provided for in some other capacity than that of Physician to the Insane. That position certainly requires the possession of humane and noble qualities of mind and heart such as seldom subsist in the persons of those appointed to it.

WHATEVER the advance in the price of liquors, they are, unfortunately, always going down.

A Few Questions Answered.

EDITORS BANNER OF PROGRESS:—In regard to the communications from spirits through trance mediums, I cannot understand why they do not identify themselves to the inquirer beyond a doubt. One would think, to make their communications of any value, they ought to be prefaced by full proofs of the identity of the spirit. Instead of which, they give all kinds of communication, with scarcely a word in the whole that might not be concocted by any person with an ordinary amount of shrewdness, and accustomed to the business. At Mrs. Foye's sances, all the questions are answered correctly, either in raps or in writing; but how is it that spirits who can give in writing lengthy explanations to some questions, cannot write one word in answer to others? Thus, when we ask a spirit such questions as, "Where were you born? Where did you die?" one word would answer either question; but that one word is never obtained in writing; it has to be repeated by the questioner amongst a number of others, and answered by raps. This matter has puzzled me much. I would like to have an explanation from some one more versed in the philosophy than myself.

AN INVESTIGATOR.

REPLY.

The first point to be determined, in seeking information from spirits through trance mediums, is, whether the mediumship of the latter is sufficiently developed to enable them to give reliable tests of spirit presence and identity. This point can only be satisfactorily settled by the inquirer himself. He, only, knows whether the proofs of identity offered by the spirit are conclusive or not. No one else can decide the matter for him. If he is not satisfied of this, he ought not, and he will not, rely upon the communication received. The whole extent of any man's belief in anything is in exact proportion to the amount of evidence of its truth presented, which he is able to comprehend. In other words, notwithstanding all his professions of belief, no man believes anything till he knows it to be true from indubitable evidence. Spiritualists do not believe in spirit communion; they know that spirits communicate; and no one is a Spiritualist till he or she does know it.

The second branch of "Investigator's" inquiry, as to the method by which questions are answered at public sances, may be considered as the result of misapprehension on his own part. It is not invariably necessary that the questioner shall repeat over the names of places, etc., in order to obtain a correct answer by raps. We have seen Mrs. Foye communicate names of persons and places in writing before any questions were asked, and unexpectedly to the friends of the spirit communicating. Of this character was an announcement which she made a few weeks ago, that "Pine Hopkins" was present, and wished to communicate. Only two persons in the hall knew what that announcement meant, and who was "Pine Hopkins." These were, the son of the aforesaid "Pine," and the son's wife. They were very much astonished; for neither of them were thinking of the father, or expecting a communication from him. Nor had they sent up his name to the table. Mrs. Foye had never heard it before. It was an irrefutable test of the presence of a spirit intelligence, independent of the medium and of every other person in the hall. Similar examples occur at every sance; and if "Investigator" will pay strict attention to all that takes place, he will observe that several distinct methods of communication and identification are pursued by the spirits at these meetings for public tests. Sometimes a spirit will announce his presence by writing before the ballot containing his name is opened; and again, another spirit will select the ballot from the others, and then write his name before it is opened, and yet again; a spirit announces his presence, whose name had not been sent to the table. Other remarkable tests occur, not connected in any manner with the modes above mentioned. Let "Investigator" be patient and candid, and he cannot fail of receiving abundant and satisfactory evidence of the truth he is so persistently seeking.

THE RELIGIO-PHILOSOPHICAL JOURNAL comes to us from Chicago with the same intellectual-looking head, cheerful face, and good heart as it wore one year ago. During its temporary absence from the literary field, it has lost some of its fair proportions, and returns with only four pages of print. Those, however, are of excellent quality, and exhibit the same intellectual vigor and freshness as formerly. We hope that the *Journal* is now upon a foundation that cannot be disturbed by the machinations of pretended friends or the assaults of open enemies. The price is now only \$3 per year in greenbacks, and it is worth double that amount. The Central Publishing House is still in existence, and S. S. Jones is again its President. The *Journal* is now under his management, and that fact is a sufficient guaranty of success, both literary and financial.

THE PROGRESSIVE SOCIAL NEXT WEEK.—The friends of the Lyceum must not forget the Social Party that will take place on the evening of the 28th. The tickets are being sold rapidly, we understand, and an evening of sociable enjoyment with a large number of our friends may be anticipated. D. E. Appleton, at his Bookstore on Montgomery street, has the tickets for sale; and they may also be obtained at Feldbush's Toy store, under the Russ House, and at this office.

The editor of the *Dramatic Dunciad* says we spend our life unprofitably in

"Dropping buckets into empty wells,
And growing old in drawing nothing up."

If our "bucket" was as leaky a vessel as that which contains the brains of the *Dramatic Dunciad*, we should indeed have a labor compared with which the drawing of water in sieves would be as nothing.

THE editor of the *Dramatic Chronicle* says that we fire at him with "preposterous guns that never hit the mark." It would be rather "preposterous" to suppose a gun could hit anything, unless it were clabbed. But, we should judge that something had hit him, from the way he raves and rages in the columns of his theatrical "organ."

MRS. FOYE'S SEANCES at Dashway Hall on Tuesday evenings continue to be as interesting and attractive to investigators as ever. She also has many inquirers visiting her at her rooms, No. 42 Geary street.

Waiting Sabbatarians.

The *Pacific Gospel Herald* is full of bitterness with regard to the proposed repeal of the Sunday Law, and tries by a certain species of argument "to induce all our legislators, who regard the wishes of their constituents, to vote against this infamous proposition to yield up the Lord's day to Jews and bunnies!" Singular ingratitude to the Jews, from whose ancient Scriptures all the Divine authority is claimed for a religious observance of the real Sabbath, which is not Sunday, but Saturday! The *Herald* also proclaims:

"Let it be known to all, that California is a Christian land, and that Jews and Chinamen, Pagans and Infidels, must conform to Christian customs, or seek a home in some land better suited to their proclivities."

When a strict conformity to Christian customs takes place in California—that is, when the principles of Jesus Christ, the carpenter of Nazareth, are to be put in practice in daily life—the "Jews, Pagans, Chinamen, and Infidels" will not be the only classes requiring to be ostracized for non-conformity, unless the so-called Christian Church undergoes a great change. For, judged by the standard set up by Jesus himself, there is not a Christian Church, nor a Christian government, under the broad canopy of heaven! Jesus was a Sabbath-breaker; the Sabbatarians wish to enforce the observance of a Sabbath. He was a contemner of human laws and customs; the religionists would ostracize all who will not obey tyrannical customs and hypocritical religious observances. He was particularly opposed to all cant and religious hypocrisy; the modern Christian Church is full of it. It no more resembles, in preaching or practice, the life and teachings of Jesus, than darkness resembles light.

The Unchurched.

The New York *Observer* gives the following statistics, which speak for themselves:

St. Louis, Missouri, with a population of 204,327, has accommodations in the Evangelical churches for but 23,339 persons, and yet the churches are not well filled.

Leavenworth, Kansas, has a population of 24,000, not over 3,000 of whom attend Protestant worship. The population of Knox county, Ill., is 34,404, of whom 28,371 are above six years of age; the whole number of church members in the county is 5094.

St. Joseph, Missouri, has a population of 19,000, and its ten Protestant churches have sittings for but 3000.

Waupaca county, Wisconsin, has a population of 12,000 persons, but 4,000 of whom are church-goers. Quite 150,000 persons in Chicago are entirely beyond the influence of the Gospel.

Trenton, New Jersey, has 833 families, and New Brunswick 500, who never go to church.

New York City, with a population of about 800,000, has 350 churches, chapels, and miscellanea, with sittings for 300,000 persons, leaving 500,000 who could not attend if they would, and yet few of our churches are crowded.

There are in Cleveland, Ohio, 19,000 persons, over five years of age, who are never found in a house of worship.

All of which goes to prove that "the foolishness of preaching" has but little attraction for the thinking mass of the people, and that only the unthinking, easily led, and humbugged portion, with perhaps a few who are governed by policy, are content to support a class of men who set themselves up as qualified to do all the thinking for others, for a compensation beyond all proportion to the value of the service rendered. It is the independent, thinking class, who never attend church, that the clergy and their supporters wish to coerce into religious observances by the enactment and enforcement of Sunday laws, religious amendments to the Constitution, etc. The figures given above show what amount of resistance may be calculated upon, should the law-makers be influenced to pass such stringent regulations for individual conduct as are desired by the religionists.

THE REV. JOHN NEWLAND MAFFIT, when in the height of his "revival" glory, was sometimes observed airing his comely shape at an open window in the morning, stark naked as he was born. Yet no one dared to complain of the great revivalist, or give him in charge of the police as a lunatic. But when some fanatical religionist—made such by the influence of revivals—is detected in such an act, he is at once arrested, pronounced "insane upon the subject of Spiritualism," and confined at once. It is thus that Spiritualism—which is not a belief at all, but an actual, positive knowledge, a science that defies skepticism—is saddled with every ill that afflicts humanity, by the witless beings who often assume control of daily newspapers.

THE editor of the *Dramatic Chronicle* wishes to live in the memory of donkeys. He need not despair of that, so long as he exhibits the asinine qualities as frequently as in the past. "A fellow-feeling makes them wondrous kind," and they will undoubtedly remember him when animals of a higher order shall be glad to forget him.

ELDER KNAPP compares his revival to a saw-mill, and sinners to logs that are to be sawed up into church members. This is probably the reason that the different denominations so often get at loggerheads about the possession of the converts made during revivals.

SOME PERSONS not friendly to this paper having reported that we are not prospering, we take pleasure in informing them, as well as our friends, that we always have been and are in a solvent condition, and that the paper was never more prosperous than now.

BOUND VOLUMES OF THE BANNER.—We have a small number of the bound volumes of the BANNER OF PROGRESS of 1867 now ready, which will be disposed of at the low price of five dollars. The binding is very neat and substantial. A few in extra binding can be had if desired.

BRO. TODD and wife will be present at the Social on Friday evening of next week, and will be happy to meet as many of their friends on that occasion as can make it convenient to attend.

MRS. GORDON'S LECTURES at Mechanics' Institute Hall will hereafter be continued on Sunday evenings only. She proposes to lecture here during the month of March.

THE *Dramatic Chronicle* man thinks we are not "a bad fellow." From him, this is far from being a compliment. We would rather he had said the other thing.

Influence of Music.

To the reflecting mind, the present aspect of the religious world affords matter, if not for anxiety, at least for serious consideration. The manifest tendency of the age is to positivism, as far as possible in all things; and however distasteful it may be to many, it is evident that irrationalism has less and less chance against demonstrable truth, and that incoherences and contradictions in belief, easily accepted in a time not very distant, are gradually losing their hold upon the human mind.

The small number who attend church in the present day has caused a voice of alarm amongst those who hold the position of religious guides, and minister to faith and morals. We see, indeed, that a positively good preacher can still command a good audience. People will also come together when there is some positive or expected advantage in so doing, and there are still a goodly number who attend public worship as a conscientious duty; still, the proportion of the population who do not go to church is strikingly greater than it used to be. Now, as most men feel the need of a religion of some sort, if not for themselves, at least for their families, how to make going to church attractive has become quite a serious consideration. It is a difficult thing to find that amount of talent for pulpit oratory which will draw a discriminating audience, and people are weary of hearing a re-lash of the opera from church orchestras; but good church music has always asserted itself in civilized communities. It is, in fact, a powerful agent of civilization itself. It is a something which appeals not merely to the fancy, lulling the senses, or tugging the ear with dulcet sounds, but which gains upon the respect the better it is known, from its effect upon the mind. In a word, it instructs. It teaches the ear with dulcet sounds, and the voice with positive learning is required either to compose or to execute it.—*Walter S. Pierce's Musical Circular*.

The same argument, addressed to theater-goers and frequenters of the opera, would hold equally good as when spoken in reference to church-going. In fact, all the best church music has been composed by the same hands that have also composed the best operas; and opera-singers are employed in some of the most fashionable churches to sing it. The Catholic and Episcopal Churches, of all others, have best understood the importance of good music as an attraction in their exercises; and they have not hesitated to borrow from the Drama and the Opera both music and instruments, in order to secure this end. It is very questionable, to-day, whether the Church, of whatever denomination, could obtain even one-fourth the usual attendance upon "stated preaching," without the aid of vocal and instrumental music, thrown in as a counterpoise to the dead weight of theological sermonizing.

SECRET SOCIETIES.—The sectarians at the East are busily at work just now in an attempt to inaugurate a crusade against the Masonic Fraternity, Odd Fellows, Sons of Temperance, and all other secret societies, as opposed to the principles and prosperity of the Church. We apprehend that, whenever the Church shall have succeeded in eliminating those organizations and their work from civilization, they will have abrogated all that is worth preserving in the Christian religion, and all that is in any way effective in carrying out the best professions of Christians of every sect. All those organizations realize, within their own prescribed circle, the benevolent and humane principles which should be universal—and would be, if religious bigotry and sectarian selfishness did not always stand in their way.

A SUBSCRIBER writes from Binghamton, Solano county, in the following terms:

"I am truly glad to have the BANNER to read, because there are so many Methodists and other so-called religionists around here; and when they see the BANNER, they feel so sorry for me that they pray for me! But I can't stand such stuff."

GOD'S HONOR.—God has pledged His honor, says Elder Knapp, that He will hear and answer prayer, if it is made in the right spirit. This must be so, since the Elder has declared it; yet, to some hardened hearts, there is something incongruous in the idea of an infinite and incomprehensible Deity pledging His honor to us poor, miserable "worms of the dust."—*Dramatic Chronicle*.

THE experiment of co-operative building among the poor of Cleveland is proving highly successful. Twelve of these organizations have been formed, and are now being carried on in that city, much to the satisfaction of those concerned.

ILL-NATURED REPORT.—We feel ourselves called upon to contradict the ill-natured report which has been set afloat to the effect that the *Times* is about to give up the ghost.—*Daily Critic*.

Brief and Pointed Paragraphs.

TO MAKE a hole in your fortune—pay a large rent.

ONE John Knott has just married his seventh wife. He cannot be a Gordian Knott.

NATURAL ARTISTS.—Hewers of wood and drawers of water.

THE most beautiful bonds of wedlock—Five-twenties.

"GEN. CUSTER neither drinks, swears, nor uses tobacco. This is remarkable—all three being quite Custer-mary in the army."

LADIES at the present time have more lives than a cat, for each night they "shuffle off the mortal coil."

"SHALL I have your hand?" said an exquisite to a belle, as the dance was about to commence.

"Was it my heart," was the soft response.

MANY a woman thinks she can do nothing without a husband, and when she gets one, finds she can do nothing with him.

A CLERGYMAN asked a sea-captain his views about a future state, and was answered that he did not meddle with State affairs.

At the laying of the corner-stone of the Church of St. Bernard, Cincinnati, Rev. C. H. Burgess spoke of the devil as "the old boy."

An excellent old lady, being asked her opinion of the organ in the church, the first time she had ever seen or heard one, replied: "It is a pretty box of whistles, but it's an awful way to spend the Sabbath!"

ALWAYS speak gently and reverently of your mother; always act toward her kindly and tenderly; and in after years, your memory of her whose love and care were the blessings of your infancy and childhood will be very sweet.

A PLAIN and unschooled man, who had received his education on principally beneath the open sky, and in the field and forest, and who had wielded the axe more than the pen, while speaking of children, remarked with true and beautiful simplicity: "The little chips are nearest the heart!"

THE MEMORY MAN.—Fenimore taught a system of artificial memory—mnemotechnics. One day a friend of his found a waiter in a coffee-room laughing heartily. On asking the cause of his mirth, the fellow replied:

"I can't help it, sir; it's raining hard and that 'ere memory man has gone and forgotten his umbrella."

A CINCINNATI GENTLEMAN, who has been married for the past twenty years, has always been desirous to be so great, indeed, has been his desire for a daughter, that he has often prayed that Providence might bless him with one.

A kind Providence was not deaf to his prayers. For, to his great surprise, he was granted three girls a few days ago, there being about three hours' difference in their ages. He don't pray now so much as he did.

The Banner of Progress.

SATURDAY, FEBRUARY 22, 1896.

LYCEUM DEPARTMENT.

"Angels where'er we go attend
Our steps, while'er we tread,
With watchful care their charge defend,
And evil turn aside." —CHARLES WESLEY.

NOTICE.

THE CHILDREN'S PROGRESSIVE LYCEUM of San Francisco will assemble on Sunday, (to-morrow), February 23d, at 2 o'clock, at Dashiway Hall, Post street. Friends of the Lyceum are cordially invited to be present.

From the Lyceum Banner.

Riddle.

My first is something good to eat,
Which little children love to make,
It is not in paste, in clearly said,
Then leave it in the sun to bake.

My second is a queenly name,
In history it is known full well;
In days long past the poet sang,
Of her, whose name I dare not tell.

My third and last I soon will tell,
And leave to be guessed this rhyme by thee.
The letter which I wish to speak
Dwells in the neighborhood of P.

My whole is something sending forth
Sweet melodies to greet the ear.
Listening, I love to think them tones
Of angel voices, hovering near.

CARRIE ELLA BARNET.

A Letter to the Lyceum.

CHICAGO, ILL., Jan. 31st, 1896.

DEAR CHILDREN OF THE SAN FRANCISCO LYCEUM:—I am most happy to hear that you have reorganized; and I hope, after your long vacation, you have come together again with renewed zeal, and a determination to prove a success.

Last Sunday, as I sat quite absorbed in the interesting exercises of the Chicago Lyceum, I thought of you, and some good spirit seemed to whisper to me, that the little ones, with whom I had so often met, would be pleased to hear of this sister Lyceum at the East. Here is an extract from Mr. Wadsworth's report of its prospects:

"Our Chicago Lyceum is in a splendid condition. Lyceum No. 2 is organized, giving us, with two duplicates, twenty-six Groups, and an average attendance of two hundred and fifteen members and officers. We owe nothing, and own upwards of one thousand dollars' worth of good property, including a piano. We have full hope that we shall do still better this year."

Beside this, they pay for one hundred and twenty-five copies of the *Lyceum Banner*. Connected with the Lyceum is a Literary Circle, which meets once a week for mutual improvement.

Many of the members are poor children, who have been brought in and clothed, and have become ornaments to the Lyceum.

Two weeks ago the funeral discourse of one of the Leaders was given by Mrs. Brown. A poor little boy was present for the first time, in a nice new coat—the last work done by the faithful Leader who had passed away. The little fellow's eyes were wet with tears, as the speaker spoke of the kind and loving deeds of the departed friend. At the close of the Lyceum, a stranger put fifty dollars into the hand of the Guardian of Groups, saying, "Use this for the poor children."

Just think how many little eyes will brighten, and how many sad faces will turn to the sun-light, when that kind stranger's fifty dollars clothe the little ones who are suffering with the cold! For you will remember that it is very cold here—not at all like the genial climate of San Francisco.

A part of each Sunday's exercises consists of speaking and answering questions. The speaking is very prettily done, and the questions intelligently answered. The question, "Was the creation of man a failure?" was answered by a member of Shore Group. "I do not think," said he, "that an Infinite Being can make a failure in any of His plans." A little girl still younger replied, "I do not believe a loving Father could make me in vain."

Dr. Avery is Conductor, and leads the gymnastic exercises, which are very fine. It is indeed a beautiful sight, to look down from the gallery upon two hundred bright young heads, and listen, and watch the various exercises.

In the place of rewards of merit, the best behaved child of each Group is selected as target-bearer; and a proud little company they are, marching around the hall, the best children in the Lyceum.

I inquired of Dr. Avery the secret of their great success; and what do you think it was? *Harmony*—harmony among both the officers and children. Whenever a matter is voted upon, the majority rule, and the minority submit gracefully, and go to work with willing hands to further any good cause.

Now, little friends, do not let my good account of the Chicago Lyceum discourage you in the least; you have the elements of as good a Lyceum as Chicago has, and many things in your favor that Chicago has not. All you need is a deep interest, and a determination to succeed, and you will do it. Last evening, a company of little girls called to see me and hear about you. I told them of our Christmas Festival, a year ago; of our little "Santa Claus"; and they laughed heartily at the novel idea of a little girl personating old "Santa." One little girl clapped her hands and said, "Next year we will have a girl Santa Claus"; and I'll venture to say they will.

But my letter is getting long. I wonder if you will want to hear from me again; and if Ocean, Star, and Liberty Groups remember their Reader?

FLORA M. KIMBALL.

When the most insignificant person tells us we are wrong, we ought to listen and to examine ourselves, and see if it is so. Let us believe it is possible that we are in error when any one thinks we are.

Tom, who has some music in his soul, says that the most cheering and soothing of all fire-side melodies are the blended tones of a cricket, a tea-kettle, a loving wife, and the cooling of the baby.

Nothing sets so wide apart a vulgar and a noble soul, as the respect and reverential love of woman-kind. A man who is always sneering at woman is generally a coarse profligate, or a coarser bigot.

What is True Virtue?

The question was answered by the members of the Philadelphia Lyceum as follows:

ADULT LIBERTY GROUP.

1. "True Virtue" consists in living above, and not yielding to, the vices and temptations of the world.

2. "True Virtue" consists in living and being true to all the laws of the Infinite, in the moral, spiritual, or physical departments of our being.

3. "True Virtue" procures us the love of good beings; it makes the Infinite Spirit our friend; it assimilates and unites our minds to the great Father Spirit, and engages His power in our defence. Virtue is in every way superior to knowledge; thus, the good man is ranked superior to the great man; so the highest exercise of reason is in the discovery of moral truth. If virtue be thoroughly inculcated during the morning of life, while the youthful mind is free and strong, the evening shades of life will be honored. O, the light of virtue is pure and unfading! It has more esteem than the gems, which decay. It will gleam when the chill damps of death are invading, and light thee and cheer thee along thy pathway.

LIBERTY GROUP.

"True Virtue" is moral goodness, contributing to our earthly welfare.

NO. 2 TEMPLE GROUP.

"True Virtue" to be consistent in all things, is Holiness, Religion, Charity, Benevolence; all the best principles of our nature. Truly virtuous persons will have so much sympathy in their hearts for the wretched, fallen, and down-trodden of humanity, that they will constantly be anxious to assist them into higher developed conditions.

NO. 3 TEMPLE GROUP.

To be "Truly Virtuous" is to be true to your fellow-man, standing up for truth and right at all hazards.

EXCELSIOR GROUP.

"True Virtue" is adherence in action to the nature of things.

EVANGEL GROUP.

1. "True Virtue" is to be not only pure in heart, but to practice purity.

2. "True Virtue" is natural to the spirit, but the circumstances surrounding many lead them into different degrees of virtue. One of the greatest aids for the establishment of "true virtue" will be to sign our names to the Anti-Tobacco and Temperance Pledge.

STAR GROUP.

1. "True Virtue" gives happiness below.

2. "True Virtue" is the only point where human bliss stands still, and tastes the good without fear of ill.

3. "True Virtue" is where only merit constant pay receives; it is blest in what it takes and in what it gives.

BANNER GROUP.

1. "True Virtue" is a stream of purity and goodness running through every act of our life.

2. "True Virtue" is what nothing earthly gives, or can destroy, the soul's calm sunshine and heartfelt joy.

VESPER GROUP.

1. "True Virtue" teaches me to say:

O, I will tread kindly, with love and protection,
Each poor, suffering one that I see;
Not a creature that needs my love and affection,
Shall ever go wanting from me.

2. Where the world needs workers, be there;
Where there's wrong, there is my mission;
Home or foreign, day or night.

BEACON GROUP.

"True Virtue" is that upon which happiness depends.

SYLVAN GROUP.

1. "True Virtue" is to character what life is to the body; without life the body becomes corrupt; without virtue the character becomes morally polluted.

2. "True Virtue" is the foundation of honor and esteem; it is the source of all beauty, order, and happiness in nature; there is nothing like virtue to produce happiness and perfect peace of mind.

GARLAND GROUP.

1. They are "truly virtuous" who do the very best they can under all circumstances.

2. To be "truly virtuous" is to be firm and true; at all times and under all circumstances to resist temptation, for only when tempted do we learn the strength of virtue.

LAKE GROUP.

1. "True Virtue" consists in deeds of kindness, which spring from a pure, loving heart.

2. "True Virtue" is the lily blooming in the garden of our lives, instead of the bramble, hollyhock, or thistle.

3. "True Virtue" causes an air of purity to pervade every act of our lives.

4. "True Virtue" is a foundation of goodness in the heart, which continually springs forth in loving deeds; the widow casting in her two mites performance a noble, virtuous action; a little child cries the tears of his distressed parent, does a virtuous deed; a child that merely gives a question at our Lyceum, or votes upon a question, shows an interest, it may be, to the extent of its ability, thereby doing as much perhaps as the poor but noble widow, whom Jesus highly commended.

SEA GROUP.

1. "True Virtue" is the natural purity of the heart; it is the grand basis of true culture, both moral and spiritual.

2. "True Virtue" is an innate quality of excellence in man that can never die.

3. "True Virtue" constitutes value and true merit; it is a principle which pervades all nature.

4. "True Virtue" is conformity to the moral and divine laws of God and nature.

5. "True Virtue" is true moral goodness.

TWO SIDES TO EVERY QUESTION.—If the following lines were run together and thus read across, most readers would be deceived by a casual reading, and would be surprised to find that, when read in two columns by the middle rhyme, their sense was entirely changed:

To take to me a wife
I would give my very life.
To think upon a bride
I can't be satisfied.
The joy I can't express
So great in singleness
I never could agree
A married man to be.

Suppose a man and a girl were married, the man thirty-five years old, the girl five—this makes the man seven times as old as the girl; they live together until the girl is ten years old—this makes him forty years old, and four times as old as the girl; they still live until she is fifteen, the man being forty-five—this makes the man three times as old as the girl; live until she is thirty years old—this makes him sixty, only twice as old, and so on. Now, how long would they have to live to make the girl as old as the man?

"I wonder what causes my eyes to be so weak?" said a poor old gentleman. "They are in a weak place," replied the latter.

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Progressive Lyceum Register.

Boston, Mass.—Sunday at 10 a. m., at 544 Washington street. C. H. Rines, Conductor.

Brooklyn, N. Y.—At 3 p. m., in the Cumberland Street Lecture Room, between Lafayette and DeKalb avenues. John A. Bartlett, Conductor; Mrs. Fannie Cohl, Guardian.

Buffalo, N. Y.—In Music Hall Sunday afternoon, Mrs. S. H. Wetmore, Conductor; Miss Sarah Brooks, Guardian.

Charleston, Mass.—At City Hall, at 10 1/2 a. m. Dr. C. C. O'York, Conductor; Mrs. L. A. York, Guardian.

Chicago, Ill.—At Library Hall every Sunday at 10 a. m. James S. Dodge, Conductor; Mrs. E. S. Dodge, Guardian.

Chicago, Ill.—Sunday, at Crosby's Music Hall, at 12 1/2 p. m. Dr. S. A. Very, Conductor; Mrs. G. A. Very, Guardian; J. R. Steeper, President Literary Circle.

Cincinnati, Ohio.—Greenwood Hall, corner of Sixth and Vine streets, at 9 a. m. A. W. Fugh, Conductor; Mrs. Lydia Beck, Guardian.

Cleveland, Ohio.—At Temperance Hall, 184 Superior street. J. A. Jewett, Conductor; Mrs. D. A. Eddy, Guardian.

Detroit, Mich.—Conductor, Mr. J. Matthews; Guardian, Mrs. Rachel Doy.

Dover and Falmouth, Me.—Sunday afternoon, in the Universalist church.

Flushing, Mass.—In the Town Hall every Sunday at 11 a. m. Hamburg, Conn.—John Sterling, Conductor; Mrs. S. B. Anderson, Guardian.

Hammon, N. J.—Sunday at 1 p. m. J. O. Ransom, Conductor; Mrs. Julia E. Holt, Guardian.

Haverhill, Mass.—Sunday at 10 a. m., in Music Hall, John Bester, Conductor; Mrs. L. C. Bester, Guardian.

Jefferson City, Mo.—Sunday afternoon in the Church of the Holy Spirit, 544 York street, Joseph Dixon, Conductor.

Jersey City, N. J.—At the Church of the Holy Spirit, 244 York street, Sunday afternoon.

Johns Creek, N. Y.—At 12 m., every Sunday, Miss Emma Joyce, Conductor; Mrs. H. O. Loper, Guardian.

Lotus, Ind.—R. A. Coleman, Conductor; Eliza M. Huddleston, Guardian.

Lowell, Mass.—Sunday in the forenoon, in the Lee street Church.

Madison, Wis.—Meets in Bowman Hall, every Sunday at 2 p. m. G. A. Libbey, Conductor; Mrs. Mary Wood, Guardian.

Milwaukee, Wis.—Sunday at 10 a. m., in the village school-house. W. Ducker, Conductor; Mrs. James Ducker, Guardian.

Newark, N. J.—Music Hall, No. 4 Bank street, Sunday afternoon at 2 o'clock. Mr. G. T. Leach, Conductor; Mrs. Harriet Parsons, Guardian.

New York City.—Sunday at 2 1/2 p. m., at Ebbitt Hall, No. 65 West 23d street, near Broadway. D. B. Marks, Conductor; Mrs. H. W. Farnsworth, Guardian; E. C. Townsend, Manager of Dramatic Wing.

Oborn's Prairie, Ind.—Sunday morning at Progressive Friends' meeting-house, Rev. Simon Brown, Conductor; S. A. Crane, Guardian.

Oregon, N. Y.—In Lyceum Hall, Sunday at 12 1/2 p. m. J. L. Pool, Conductor; Mrs. Doolittle, Guardian.

Philadelphia, Penn.—Sunday morning at 10 o'clock, at Thompson street Church, below Iron street. Isaac Robson, Conductor; Mrs. Stretch, Guardian.

Philadelphia, Penn.—Sunday, at Washington Hall, south-west corner of Eighth and Spruce streets, at 10 a. m., except July and August, in which the summer recess occurs. M. B. Dyott, Conductor; Arabella Ballinger, Guardian.

Plymouth, Mass.—Sunday forenoon at 11 o'clock. I. Carver, Conductor; Mrs. R. W. Bartlett, Guardian.

Portland, Ore.—Meets at Oro Fino Hall every Sunday. Dr. J. H. R. Sunday, at 10 1/2 a. m. Dr. J. H. R. Sunday, at 10 1/2 a. m. Dr. J. H. R. Sunday, at 10 1/2 a. m.

Portland, Ore.—Sunday at 10 1/2 a. m., in Central Hall. Quincy, Mass.—Sunday at 12 1/2 p. m. Mr. H. A. Eastland, Conductor; Mrs. Fidelia O. Pease, Guardian.

Richmond, Ind.—In Henry Hall, at 2 p. m. Ell Brown, Conductor; Mrs. E. A. Brown, Guardian.

Richmond, Mass.—In the Musical Institute, (Palmer's Hall) Sunday afternoon at 2 1/2 p. m. J. W. Johnson, Conductor; Mrs. W. Johnson, Guardian.

Rochester, N. Y.—Sunday at 10 1/2 a. m., in Wood's Hall. E. C. Dunn, Conductor; Mr. G. Rockwood, Guardian.

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Sacramento, Cal.—At Turn-Verein Hall, Sunday at 2 p. m. J. H. Lewis, Conductor; Miss G. A. Brewster, Guardian.

Springfield, Mass.—Sunday at 10 1/2 a. m., in the Post street, Sunday at 1 1/2 o'clock p. m. Conductor, W. H. Manning; Guardian of Groups, Mrs. C. Manning.

Springfield, Mass.—Sunday forenoon at 10 a. m., at Fallon's Hall. B. S. Williams, Conductor; Mrs. M. A. Wyman, Guardian.

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